

# Lost Innocence: American Presbyterian Missionaries in Japan and the Politics on the Korean Peninsula in the Beginning of the 20<sup>th</sup> Century

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Using letters written by American Presbyterian missionaries in Japan approximately from 1905 to 1915, the present article attempts to analyze how the missionaries responded to the annexation of Korea and the Conspiracy Case. It also discusses how these missionaries related to their colleagues in Korea. The missionaries in Japan tended to identify themselves with the Japanese imperialistic advancement, believing in the justice of the Japanese and trying to defend the Japanese cause. On one hand, they had a sense of superiority over their colleagues in Korea who were dealing with the people to be governed by the Japanese, to whom the missionaries in Japan were close. On the other hand, they could not but admit the success of the Chosen Mission in contrast to their own poor performance in promoting Christianity in Japan. The missionaries in Japan felt their inferiority in comparison to their colleagues in Korea in terms of what was most important for them as missionaries: the number of conversions. In terms of theology and mission methods, the Japan Mission tended to be liberal and the Chosen Mission conservative.

Contrary to the common sweeping image of missionaries as cultural imperialists, they were not aloof from the influence of the environment in which they had been placed. Actually, such influence seems to have extended not only to their attitudes toward the international relations in which they were involved, but also to their theological position. Although the missionaries examined here identified themselves primarily with America they had a secondary and yet very strong identity with the place where they worked. American missionaries took a variety of positions in the international scene, rather than presenting a united front.

In the beginning of the 20th century, the East Asia for the United States was increasingly becoming a political arena as American economic and political interests in the region proliferated. Missionaries were inevitably placed in a precarious position

where they could no longer assume simple Christian innocence.

# Introduction of Horizontal Writing

## —An Epoch in Japanese Writing System—

Makoto YANAIKE

Japanese has a unique writing system, which allows you to write horizontally as well as vertically. It was not until late Edo Period or Early Meiji Period (around 1860-1870) that horizontal writing was introduced. Before then there was only vertical writing.

This paper examines the reasons why the horizontal writing was possible to occur in these periods. The reasons are:

1. When a language with a different direction of writing contacts another, it is not unusual that they influence each other and produce variants.
2. However, it is not easy for a variant to settle in an already existing language. In order for it to settle down, there should be some conditions in which the new variant would be socially accepted in the speech community.
3. Horizontal writing may have been accepted as part of the extensive Westernization that was carried out in those periods. This would be a reason why the innovation in the direction of Japanese writing occurred in the middle of the 19th century.

# The Background of the “Taiwan Opium Act” based on the “Taiwan Sotokufu Kobunruisan”

Jun KURIHARA

The “Taiwan Opium Act” (Taiwan Ahen Rei) was issued on January 21, 1897 and was enforced from April 1. In the past, the background to the establishment of this law has been studied based on the documents by Jun Mizuno and Shinpei Goto. However, considering that the law was issued and enforced in Taiwan, the Taiwan Sotokufu Kobunruisan, official documents of the Taiwan Government (Taiwan Sotokufu), is an indispensable historical record for study. Based on the Taiwan Sotokufu Kobunruisan, this paper demonstrates the fact that Shinpei Goto had some involvement in the entire process of this law from its drafting to enactment, the contents of two types of the Opium Act that the Taiwan Government had prepared, and the process of deliberations within the Government regarding the Opium Act.